the Alliance Weekly

SEPTEMBER 12, 1956

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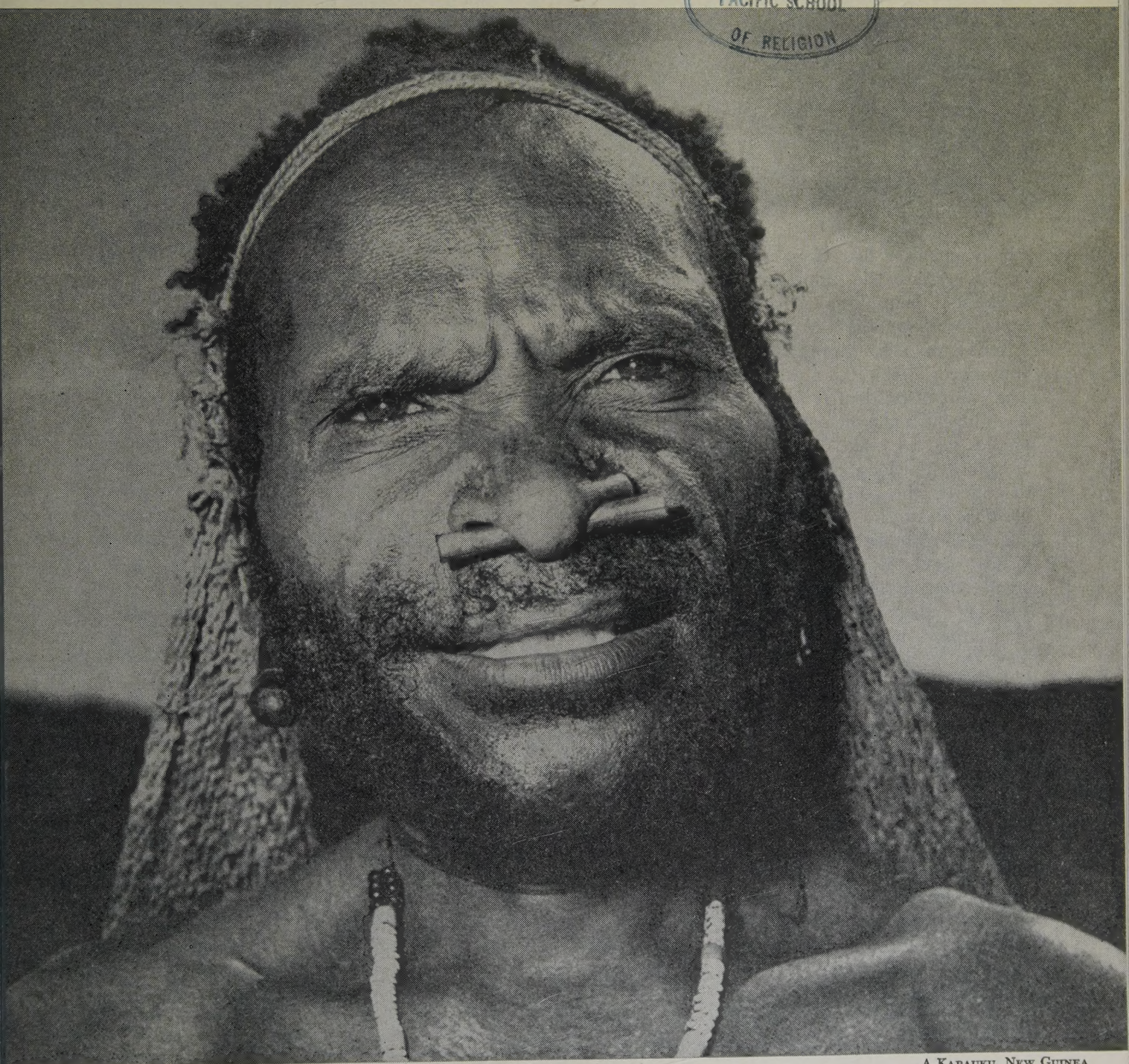
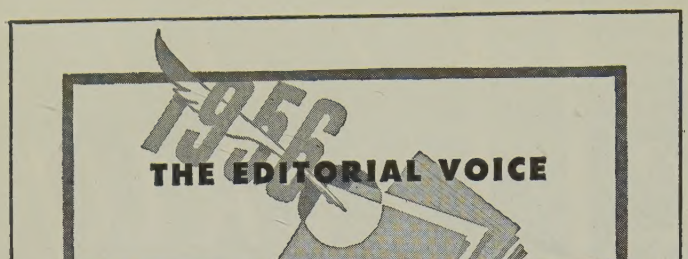


A Kapauku, New Guinea

In this issue

The Communion of Saints

By A. W. TOZER



THE GIFT OF PROPHETIC INSIGHT IMPERATIVE TODAY—I

A prophet is one who knows his times and what God is trying to say to the people of his times.

What God says to His Church at any given period depends altogether upon her moral and spiritual condition and upon the spiritual need of the hour. Religious leaders who continue mechanically to expound the Scriptures without regard to the current religious situation are no better than the scribes and lawyers of Jesus' day who faithfully parroted the Law without the remotest notion of what was going on around them spiritually. They fed the same diet to all and seemed wholly unaware that there was such a thing as meat in due season. The prophets never made that mistake nor wasted their efforts in that manner. They invariably spoke to the condition of the people of their times.

Today we need prophetic preachers; not preachers of prophecy merely, but preachers with a gift of prophecy. The word of wisdom is missing. We need the gift of discernment again in our pulpits. It is not ability to predict that we need, but the anointed eye, the power of spiritual penetration and interpretation, the ability to appraise the religious scene *as viewed from God's position,* and to tell us what is actually going on.

There has probably never been another time in the history of the world when so many people knew so much about religious happenings as they do today. The newspapers are eager to print religious news; the secular news magazines devote several pages of each issue to the doings of the church and the synagogue; a number of press associations gather church news and make it available to the religious journals at a small cost. Even the hiring of professional publicity men to plug one or another preacher or religious movement is no longer uncommon; the mails are stuffed with circulars and "releases," while the radio and television join to tell the listening public what religious people are doing throughout the world.

Greater publicity for religion may be well and I have no fault to find with it. Surely religion should be the most newsworthy thing on earth, and there may be some small encouragement in the thought that vast numbers of persons want to read about it. What disturbs me is that amidst all the religious hubbub hardly a voice is raised to tell us what God thinks about the whole thing.

Where is the man who can see through the ticke tape and confetti to discover which way the parade headed, why it started in the first place and, particularly who is riding up front in the seat of honor?

Not the fact that the churches are unusually activ these days, not what religious people are doing, shoul engage our attention, but *why* these things are s The big question is Why? and no one seems to have a answer for it. Not only is there no answer, but scarce is there anyone to ask the question. It just never occu to us that such a question remains to be asked. Christia people continue to gossip religious shoptalk with scarce as much as a puzzled look. The soundness of curre Christianity is assumed by the religious masses as w the soundness of Judaism when Christ appeared. Peop know they are seeing certain activity, but just what means they do not know, nor have they the fainte idea of where God is or what relation He has towar the whole thing.

What is needed desperately today is prophetic i sight. Scholars can interpret the past; it takes prophet to interpret the present. Learning will enable a ma to pass judgment on our yesterdays, but it requires gift of clear seeing to pass sentence on our own da One hundred years from now historians will kno what was taking place religiously in this year of ou Lord 1956; but that will be too late for us. We shoul know right now.

If Christianity is to receive a rejuvenation it mu be by other means than any now being used. If th Church in the second half of this century is to recov from the injuries she suffered in the first half, the must appear a new type of preacher. The prope ruler-of-the-synagogue type will never do. Neither wi the priestly type of man who carries out his dutie takes his pay and asks no questions, nor the smooth talking pastoral type who knows how to make th Christian religion acceptable to everyone. All thes have been tried and found wanting.

Another kind of religious leader must arise amon us. He must be of the old prophet type, a man wh has seen visions of God and has heard a voice fro the Throne. When he comes (and I pray God the will be not one but many) he will stand in flat contra diction to everything our smirking, smooth civilizatio holds dear. He will contradict, denounce and prote in the name of God and will earn the hatred and oppos tion of a large segment of Christendom. Such a man likely to be lean, rugged, blunt-spoken and a little b angry with the world. He will love Christ and the sou of men to the point of willingness to die for the glo of the One and the salvation of the other. But h will fear nothing that breathes with mortal breat

This is only to say that we need to have the gift of the Spirit restored again to the Church. And is my belief that the one gift we need most now is th gift of prophecy.

1956 Subscription Campaign: October 21–December 2.

"How sweet the hour of closing day" A. DEVANE

The Communion of Saints

By A. W. TOZER

"I believe in the communion of saints."—APOSTLES' CREED

THESE words were written into the creed about the middle of the fifth century.

It would be difficult if not altogether impossible for us at this late date to know exactly what was in the minds of the Church Fathers who introduced the words into the creed, but in the Book of Acts we have a description of the first Christian communion: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Here is the original apostolic fellowship, the pattern after which every true Christian communion must be modeled.

The word "fellowship," in spite of its abuses, is still a beautiful and meaningful word. When rightly understood it means the same as the word "communion," that is, the act and condition of sharing together in some common blessing by numbers of persons. The communion of saints, then, means an intimate and loving sharing together of certain spiritual blessings by persons who are on an equal footing before the blessing in which they share. This fellowship must include every member of the Church of God from Pentecost to this present moment and on to the end of the age.

Now, before there can be *communion* there must be *union.* The sharers are one in a sense altogether above organization or nationality or race or denomination. That oneness is a divine thing, achieved by the Holy Spirit in the act of regeneration. Whoever is born of God is one with everyone else who is born of God. Just as gold is always gold, wherever and in whatever shape it is found, and every detached scrap of gold belongs to the true family and is composed of the same element, so every regenerate soul belongs to the universal Christian community and to the fellowship of the saints.

Every redeemed soul is born out of the same spiritual life as every other redeemed soul and partakes of the divine nature in exactly the same manner. Each one is thus made a member of the Christian community and a sharer in everything which that community enjoys. This is the true communion of saints. But to know this is not enough. If we would enter into the power of it we must exercise ourselves in this truth, we must *practice* thinking and praying with the thought that we are members of the Body of Christ

and brothers to all the ransomed saints living and dead who have believed on Christ and acknowledged Him as Lord.

We have said that the communion of saints is a fellowship, a sharing in certain divinely given things by divinely called persons. Now, what are those things?

The first and most important is *life*—"the life of God in the soul of man," to borrow a phrase from Henry Scougal. This life is the basis of everything else which is given and shared. And that life is nothing else than God Himself. It should be evident that there can be no true Christian sharing unless there is first an impartation of life. An organization and a name do not make a church. One hundred religious persons knit into a unity by careful organization do not constitute a church any more than eleven dead men make a football team. The first requisite is life, always.

The apostolic fellowship is also a fellowship of *truth*. The inclusiveness of the fellowship must always be held along with the exclusiveness of it. Truth brings into its gracious circle all who admit and accept the Bible as the source of all truth and the Son of God as the Saviour of men. But there dare be no weak compromise with the facts, no sentimental mouthing of the old phrases:

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This article is reprinted from "Foundations of the Faith," published by Fleming H. Revell. The book is a restatement of the Apostles' Creed, its twelve chapters corresponding to the twelve major tenets of the Creed. Each chapter is written by a different person, among whom are Dr. Robert G. Lee, Dr. V. Raymond Edman, Dr. Carl F. H. Henry and Dr. Wilbur M. Smith. As a modern study of the most widely loved Christian creed, the book is well worth reading.

"We are all headed for the same place. . . . Each one is seeking in his own way to please the Father and make heaven his home." The truth makes men free, and the truth will bind and loose, will open and shut, will include and exclude at its high will without respect to persons. To reject or deny the truth of the Word is to exclude ourselves from the apostolic communion.

Now, someone may ask, "What is the truth of which you speak? Is my fate to depend upon Baptist truth or Presbyterian truth or Anglican truth, or all of these or none of these? To know the communion of saints must I believe in Calvinism or Arminianism? In the Congregational or the Episcopal form of church government? Must I interpret prophecy in accord with the premillenarians or the postmillenarians? Must I believe in immersion or sprinkling or pouring?" The answer to all this is easy. The confusion is only apparent, not actual.

The early Christians, under the fire of persecution, driven from place to place, sometimes deprived of the opportunity for careful instruction in the faith, wanted a "rule" which would sum up all that they must believe to assure their everlasting welfare. Out of this critical need arose the creeds. Of the many, the Apostles' Creed is the best known and best loved, and has been reverently repeated by the largest number of believers through the centuries. And for millions of good men that creed contains the essentials of truth. Not all truths, to be sure, but the heart of all truth. It served in trying days as a kind of secret password that instantly united men to each other when passed from lip to lip by the followers of the Lamb. It is fair to say, then, that the truth shared by saints in the apostolic fellowship is the same truth which is outlined for convenience in the Apostles' Creed.

In this day when the truth of Christianity is under serious fire from so many directions it is most important that we know what we believe and that we guard it carefully. But in our effort to interpret and expound the Holy Scriptures in accord with the ancient faith of all Christians, we should remember that a seeking soul may find salvation through the blood of Christ while yet knowing little of the fuller teachings of Christian theology. We must, therefore, admit to our fellowship every sheep who has heard the voice of the Shepherd and has tried to follow Him.

The beginner in Christ who has not yet had time to learn much Christian truth and the underprivileged believer who has had the misfortune to be brought up in a church where the Word has been neglected from the pulpit, are very much in the same situation. Their faith grasps only a small portion of truth, and their "sharing" is necessarily limited to the small portion they grasp. The important thing, however, is that the little bit they do enjoy is *real truth*. It may be no more than this, that "Christ Jesus came into the world to save sinners"; but if they walk in the light of that much truth, no more is required to bring them into the circle of the blessed and to constitute them true members of the apostolic fellowship.

Then, true Christian communion consists in the sharing of a *Presence*. This is not poetry merely, but a fact taught in bold letters in the New Testament. God has given us Himself in the Person of His Son. "Where two or three are gathered together in my name, there am I in the midst of them." The immanence of God in His universe makes possible the enjoyment of the "real Presence" by the saints of God in heaven and on earth simultaneously. Wherever they may be, He is present to them in the fullness of His Godhead.

I do not believe that the Bible teaches the possibility of communication between the saints on earth and those in heaven. But while there cannot be communication

(Continued on page 6)

A Childlike Spirit

By JEAN NICOLAS GROU

THE first step towards the inner life is to attain a childlike spirit in heavenly things. Our Saviour told His disciples, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." But this childlike spirit is not to be understood except by experience; it is solely God's gift, and no effort of the intellect or will can produce it.

God stills intellectual activity—the ceaseless whirl of reasoning and arguing with which man's heart is prone to bewilder itself—and fills it with one simple thought of Himself.

A child knows no disguise; so soon as it is capable of any dissimulation, the childlike nature is gone. And so it is in the spiritual order of things. He who has a childlike spirit is free from all affectation and constraint; his actions, words and manner are all perfectly natural; he means what he says; he keeps his word and he is devoid of all the reserve of pride.

A child expresses love and affection without restraint or pretext; and so the childlike soul in all simplicity pours itself out before God in unstudied, heartfelt love; he knows no method in prayer save that of placing himself in God's presence, pouring out his treasures of love, it may be in words or more often in silence.

A child is obedient and docile and knows that he cannot follow his own will. So in spiritual things a childlike spirit renounces his own will for that of God, however that may take shape. He gives himself unreservedly to be guided by the Holy Spirit.

A child has but little self-knowledge, and no self-inspection—he goes on simply as he is; and so the childlike spirit is not given to self-contemplation, but rather goes on from day to day content with such light as God gives him for the immediate necessity. He does not judge of the earnestness of his prayers by the excitement of his feelings, but goes on quietly through all the variations of his spiritual life. He knows that there will be temptations, dryness and weariness, but he endures them patiently. He is not forever fretting as to his progress or looking back to see how far he is getting on; rather he goes steadily and quietly on, making all the more progress because it is unconscious. If he falls he humbles himself, but gets up at once and goes on with renewed earnestness.

A child is weak and the consciousness of this makes it mistrustful of itself and wholly confiding in those it loves; and the childlike Christian knows himself to be utterly weak, unable to go one step aright. So he never trusts himself but puts all his confidence in God. He never takes credit to himself for the good he may do or the victories he may gain, knowing them to be God's. The knowledge of his own weakness prevents his marveling at his falls; he has no wounded self-love. Conscious weakness is the very principle of all his strength.

He undertakes nothing alone; but where the voice of God calls, he is ready to undertake all things, to brave all things, certain of success come what may.

Peace and pure enjoyment are the portion of little children; they are happy without consciously reflecting upon happiness. The childlike soul enjoys a most real unsought happiness which God Himself pours upon it. No earthly troubles can move it. Not that such a man is insensible to grief, but he is raised above its sharpness by his entire resignation to God's will. This is a gift which can only be known to those who experience its sweetness, and that experience is beyond all words to describe.

To give heart and mind to God so that they are ours no longer, to do good without being conscious of it, to pray ceaselessly and without effort, as we breathe, to go ever onward without pausing to measure our progress, to love without stopping to reflect upon our feelings—such is the perfect forgetfulness of self which casts us upon God as a babe rests upon its mother's breast. It is not by great deeds, long prayers or even heavy crosses that we may best give glory to God; self-will may taint all these, but self-renunciation

does in truth give Him all the glory.

When once earthly passions are chastened, self-will conquered, pride subdued, the voice of grace heard more clearly within than the voice of nature, this subjection will cease to be irksome; these results never fail to be attained by hearty, generous efforts to gain the mastery over our senses and imagination. Free from the cruel bondage of the world, he tastes the sweetness of untroubled peace. Ambition, avarice and lust cannot tempt him; human respect, the criticism and ridicule of our fellow creatures cannot turn him aside from what he knows to be right. Sorrows, crosses and humiliations lose their sting; he is raised above the attractions and threats of the world. Is not this to be free indeed?

All this must be learned by experience, but be sure of this, that those who give themselves wholly to God will be surprised to find, even at an early stage, how different they are to what they were.

The Communion of Saints

(Continued from page 4)

there most surely can be communion. Death does not tear the individual believer from his place in the Body of Christ. As in our human bodies each member is nourished by the same blood which at once gives life and unity to the entire organism, so in the Body of Christ the quickening Spirit flowing through every part gives life and unity to the whole. Our Christian brethren who have gone from our sight retain still their place in the universal fellowship. The Church is one, whether waking or sleeping, by a unity of life forevermore.

The most important thing about the doctrine of the communion of saints is its practical effects on the lives of Christians. We know very little about the saints above, but about the saints on earth we know, or can know, a great deal. We Protestants do not believe (since the Bible does not teach) that the saints who have gone into heaven before us are in any way affected by the prayers or labors of saints who remain on earth. Our particular care is not for those whom God has already honored with the vision beatific, but for the hard-pressed and struggling pilgrims who are still traveling toward the City of God. We all belong to each other; the spiritual welfare of each one is or should be the loving concern of all the rest.

We should pray for an enlargement of soul to receive into our hearts all of God's people, whatever their race, color or church affiliation. Then we should *practice* thinking of ourselves as members of the blessed family of God and should strive in prayer to love and appreciate everyone who is born of the Father.

I suggest also that we try to acquaint ourselves as far as possible with the good and saintly souls who lived before our times and now belong to the company of the redeemed in heaven. How sad to limit our sympathies to those of our own day, when God in His providence has made it possible for us to enjoy the rich treasures of the minds and hearts of so many holy and gifted saints of other days. To confine our reading to the works of a few favorite authors of today or last week is to restrict our horizons and to pinch our souls dangerously.

I have no doubt that the prayerful reading of some of the great spiritual classics of the centuries would destroy in us forever that constriction of soul which seems to be the earmark of modern evangelicalism.

For many of us the wells of the past wait to be reopened. Augustine, for instance, would bring to us a sense of the overwhelming majesty of God that would go far to cure the flippancy of spirit found so widely among modern Christians. Bernard of Cluny would sing to us of "Jerusalem the Golden" and the peace of an eternal sabbath day until the miserable pleasures of this world become intolerable; Richard Rolle would show us how to escape from "the abundance of riches, the flattering of women and the fairness of youth," that we may go on to know God with an intimacy that will become in our hearts "heat, fragrance and song"; Tersteegen would whisper to us of the "hidden love of God" and the awful Presence, until our hearts would become "still before Him" and "prostrate inwardly adore Him"; before our eyes the sweet St. Francis would throw his arms of love around sun and moon, trees and rain, bird and beast, and thank God for them all in a pure rapture of spiritual devotion.

But who is able to complete the roster of the saints? To them we owe a debt of gratitude too great to comprehend: prophet and apostle, martyr and reformer, scholar and translator, hymnist and composer, teacher and evangelist, not to mention ten thousand times ten thousand simplehearted and anonymous souls who kept the flame of pure religion alive even in those times when the faith of our fathers was burning but dimly all over the world.

They belong to us, all of them, and we belong to them. They and we and all redeemed men and women of whatever age or clime are included in the universal fellowship of Christ, and together compose "a royal priesthood, an holy nation, a peculiar people," who enjoy a common but blessed communion of saints.

Spiritual Chill

For a Christian to be cold is sin. It can only come from our neglecting to stir up the gift that is in us. People reproach us with extravagant emotion: let us confess that we have never deserved that reproach half as much as we ought. The world's ideal of religion is decorous coldness; has not the world's idea been our practice? We are afraid to be fervent; our true danger is icy torpor. We sit frostbitten and almost dead among the snows and all the while the gracious sunshine is pouring down, that is able to melt the white death that covers us and to free us from the bands that hold us prisoner in their benumbing clasp.—ALEXANDER MACLAREN.

DAVID R. ENLOW, Editor

T HOME

ays parking lot exemption would harm churches: Pro-osed legislation that would exempt church-owned park-g lots from property taxation was opposed at Sacra-ento, Calif., on the grounds that it would "harm urches more than it will benefit them." Assembly-an Glenn E. Coolidge (R.), of San Benito and Santa uz Counties, said his opposition was based partly on stipulation in the measure requiring church property be used exclusively for parking in order to be tax empted. This, he contended, could disqualify the if the church uses it for any purpose other than park-g at any time during the year.

●

ristian school group reports gains: Some 36,000 pils are currently enrolled in 187 day schools affiliated th the National Union of Christian Schools, it was ported at the group's thirty-sixth annual convention Grand Rapids, Mich. Dr. John A. Van Bruggen, head the Union's teacher recruitment committee, said these hools employ about 1,300 instructors. He said an ad-tional 1,684 teachers will be needed to cope with an pected enrollment of nearly 74,000 pupils in 299 Chris-n day schools by 1965.

●

ligious institutions benefit from $600,000 estate: ligious institutions were the chief beneficiaries of a 00,000 estate left by a realty broker in Los Angeles o died July 13 at the age of ninety-three. He was seph M. Irvine, a former president of the Los Angeles ble Institute. Mr. Irvine left 25 per cent of his estate Wheaton (Ill.) College.

BROAD

ethodist leader scores government survey of Bantus: Methodist leader in Johannesburg, South Africa, de-ibed a government survey of the problems of South rica's Bantus as "a primitive political device of re-dation and discrimination." Rev. C. K. Storey, chair-n of the Methodist District of Good Hope, told a eting of Capetown Methodist Synod that the survey nown as the Tomlinson Report—is motivated by "the rs, self-interest and prejudices of unredeemed, un-uked and unrestrained human hearts."

●

ges African writers prepare literature for natives: lief that Christianity cannot take deep root in this country "unless it is presented to the Africans by Africans" was expressed at Johannesburg, South Africa, by Rev. Claude de Mestral, secretary of the International Committee on Christian Literature for Africa. He told a Conference of Christian Literature for the Bantus of Southern Africa—called jointly by his committee, the Christian Council of South Africa and the Dutch Reformed Churches of South Africa—that African writers must be "encouraged and nurtured to present Christian literature in a form relating to the everyday life of the Bantu."

●

Dr. Daniel A. Poling, editor of *The Christian Herald,* dedicated the new $12,000 assembly hall of the Christian Herald Faithlove Home for orphans at suburban Fanling Village, Hong Kong. While there he also looked over construction under way at U Kwai Sha on the Children's Garden which, when completed, will provide accommodations for 1,000 orphans and be the largest cottage-plan institution in the Orient.

PEOPLE SAY

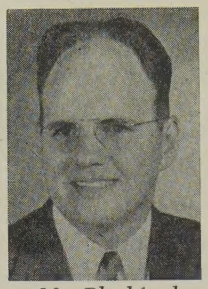
Reports freedom of worship, not religion, in Soviet: A Congregationalist churchman declared in New York that while there is almost complete freedom of worship in the Soviet Union, freedom of religion does not exist there. The view was expressed by Dr. Herman F. Reissig, director of international affairs of the Council for Social Action of the Congregational Christian Churches. Dr. Reissig spent ten days in Russia—six in Moscow and four in Leningrad—as leader of a seminar sponsored by his department.

ODDITIES IN THE NEWS

Aerial photography project locates new church sites: Two Presbyterian ministers in Indianapolis have been flying over suburban roof tops taking aerial photographs in an effort to solve the increasingly difficult task of finding new church sites in large cities and their fringe areas. The ministerial air-barnstorming was the idea of Dr. Roy E. Mueller, executive secretary of the Indiana Presbyterian Synod's missions committee. One committee member offered the use of his private plane, and Rev. Clifford G. Croxford, World War II Air Force photographer, offered his services as photographer, as well as the technical talents of Mrs. Croxford, an experienced photo laboratory assistant.

SIGNS OF THE TIMES

Says clergymen can profit from stage techniques: Every clergyman would do well to master stage techniques, in the opinion of Rev. Robert Faust Sheaffer who, in eleven years as minister of First Presbyterian Church in Tarentum, Pa., has become one of the leading non-professional actors in the Pittsburgh area. The clergyman has taken the leading role in a host of secular as well as religious theatrical productions. Most of his appearances on the secular stage are in the summer when such work interferes less with his church duties.



Mr. Blackford

ROBERT E. CUTBIRTH, Editor

National Youth Week Plans

By REV. WELDON B. BLACKFORD

National Youth Secretary

Plans for the second observance of National Youth Week, September 23-30, have been sent to over two thousand pastors and leaders throughout The Christian and Missionary Alliance. The "know-how" of this important youth-centered week is given in full detail in a colorful and comprehensive Youth Week Kit, the cover of which becomes a poster for the bulletin board of the church. Preparations should now be well under way for a great spiritual week throughout our churches.

"High Time" is the theme for this year's program. It is taken from a challenging verse of Scripture, Romans 13:11. "And that, knowing the time, that now it is *high time* to awake out of sleep: for now is our salvation nearer than when we believed." It is *high time* for our churches to awaken to the needs and ministry of youth, and for our young people to hear the call of God of reaching our generation for Christ.

The purpose of this observance in our churches is to give special emphasis to the local Alliance Youth Fellowship and to impress upon our youth that the church is vitally interested in them. This is an opportunity to encourage our youth to know Christ, to renew their consecration and to rise to serve the Lord.

If our churches are to enjoy a fruitful, spiritual Youth Week it is necessary for each one to prepare for it. The plans called for a special meeting of your AYF the week of September 2, for prayer and preparation for the program. If this has not been done in your church, we urge you to do it immediately.

There are many interesting features included in the plans for Youth Week this year. Every church ought to give them their serious consideration:

Two Important Sundays. *Meet My Friend Night* is a program suggested for Sunday night, September 23. AYFers should contact their friends who do not attend the AYF for a special AYF program and the evangelistic service of the church.

National Youth Sunday is the second big Sunday, September 30. The whole church is asked to unite in making this a special Sunday for their youth; services should make a place for their leadership, and sermons should be directed to their needs.

Interesting Features. *A High Time Contest* is also included in the Youth Week Kit. This special feature is offered to the AYF as a suggested interest stimulus for your group. A point-system has been outlined for attendance, participation, Bible reading, memory work, tract work, bringing visitors and adding new members.

Big Business Night. The author of Hebrews wrote that Christians are to be "not slothful in business." Certainly some time during the week AYFers should examine where they stand as a fellowship and make plans for the days ahead. Big Business Night is for that special business meeting.

Neighborhood Night. "Pure religion . . . is . . . to visit . . ." (James 1:27). This is a night when AYFers unite in reaching the neighborhood in a visitation program.

Secret Session Night. "Watch and pray," Jesus exhorted His disciples (Matt. 26:41). It is suggested that this program be held on prayer meeting night. Make an effort to get all the youth out to the prayer meeting, which can be especially planned for them.

Foreign Assignment Night. The theme for this program emphasizes the missionary vision. A special missionary service will be planned and the command "Go ye into all the world" will be sounded.

Call to Arms Night. This is a night when AYFers will join in a special dedication service. This is the time to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Bible Reading Emphasis. A Bible reading emphasis is included in the plans for Youth Week. All AYFers are asked to unite in the daily reading of the Book of Proverbs with chapters assigned for reading for each day of the week.

Scripture Memory Emphasis. The plans for Youth Week also include a special Scripture memorization assignment, a verse a day from the Book of Proverbs.

Youth Week can be the most important week in your church program. It could be the means of a mighty spiritual awakening among the youth which would result in a spiritual awakening to the whole church. God is waiting to pour out His Spirit upon you, sons and daughters, and to give vision to you, young men.

Will National Youth Week be a success in your church? There is no reason why it should not be. The success in each local church will depend on how much the local church is interested in their youth.

Aim for a strong AYF in 1956
1955 membership: 20,486
1956 goal: 23,500

A Village Freed from Drunkenness

By MRS. G. E. IRWIN, *Tribes, Viet Nam*

K'Bri, a short brown-skinned tribesman, liked nothing better than to sit before a big rice-alcohol jar and sip endlessly through the long bamboo pipe. Like the rest of his village clan, he was in a state of constant drunkenness and stupor. He would forget that it was time to plant the rice crop. Consequently he and all the villagers of Datrode suffered frequently from hunger, sickness and extreme poverty. They would go to neighboring villages and beg for a little to eat, until they got such a bad name for themselves that they were turned away.

One day when K'Bri had no more rice to eat he went into the town of Djiring to try to find work. There he was met by Ha Wol, a student-preacher, who had come down from Dalat. Ha Wol eagerly talked to K'Bri of his soul's need and advised him to go up to Dalat to find work at the Bible school and to attend the classes being held there. This K'Bri was only too glad to do, for he and his wife were slowly starving. The first term K'Bri spent in Bible school he understood nothing and just could not make any sense out of all the letters and figures being taught. Those in the school said that his name K'Bri (which means "jungle") was a very suitable name for such a stupid person.

When K'Bri returned to his village he went back to his former habits of drinking and heathen worship. However, when Bible school reopened he decided to go back to attend a second term in order to get the needed employment. This time he did no better than the first and upon returning to his village still continued with his evil practices.

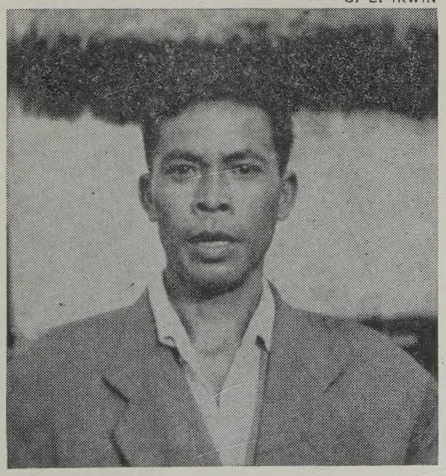
Something happened to K'Bri the third time he attended a Bible school session. Suddenly, as he was taking a course in doctrine, the light penetrated far into the depths of his dark mind. At last he understood it. Then and there he was born again and became an entirely new creature in Christ. The joy and love of God shone in his face; no longer did he give the impression of being stupid.

This time when K'Bri went home he would not touch the old rice alcohol even when the people in the village pressed it upon him. "Even if I must stand all alone," he said, "I must do so in order to set a good example and win them to the Lord. For if I am just like them, how can I be of any help?" One by one the people of Datrode turned to the Lord and finally decided to build a chapel with K'Bri in charge.

During the past year the missionaries held a short term Bible school in this village and were happily surprised at the wonderful response of the people and at the wholehearted support of the village. This was because of K'Bri's influence preparing for their arrival.

During one of the evening testimony services K'Bri told how the people in his village had suffered because of their heathen worship when it was necessary to kill animals to appease the devil. Before they dared to plant the rice seeds or to harvest they had to kill a buffalo for a sacrifice, at which time it was necessary to drink at the jar. These frequent offerings kept them poor, and the drinking upset the health and peace of the village. During the drunken brawls and fighting which inevitably ensued the small children cried pitifully as their parents neglected them. No wonder there was such a high rate of mortality among infants. But now that they had turned to God they had become free of these customs and for the first time had real peace in the village and more than enough to eat.

K'Bri, who was delivered from drink
G. E. IRWIN



The most wonderful thing of all is the changed attitude of the neighboring villagers. Instead of saying that the villagers of Datrode live no better than pigs, they now praise them for the change that has come and say that it is because of their God. K'Bri has a great burden for those who do not yet enjoy the freedom which he now has. He is faithful to witness to those whom he meets and can often be found walking to a distant village with his Bible school notebook and a Sunday school picture roll carefully tucked into his basket.

How wonderful it is to see someone who was so hopelessly indifferent and seemingly stupid now happy in his consecration to God! "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. 1:27).

Helping Them to Help Others

By MRS. R. R. RUDES, *Indonesia*

When we returned to the Apo Kajan we were keenly aware of the need among the women and children but how to meet that need was another problem.

At last we decided to have two or three girls at a time in our own home. For three to four months I would teach them each morning in the Scriptures and for the remainder of the day I would teach them how to do housework.

Two of the first three girls who came to us have returned to their villages. From one of the girls, Sulo Udau, has come the report that she already has conducted a series of Bible classes in two of the churches with real success. The other girl, Ning, has been helping in her church

teaching Sunday school each week.

At present we have three girls. Since they are still without a good knowledge of the Indonesian language it has taken them a bit longer but perhaps they too will be ready soon to return to their villages for practical Christian work.

The classes are held from nine to eleven o'clock each morning and study periods take one hour both afternoon and evening.

The work of the girls around the house certainly cannot be compared to that of a regular household servant, but the lessons that they are learning day by day in cleanliness and living methods should prove valuable to them in later life.

This is one of the methods we are using as a means of developing a lasting work among the neglected women and children of this district. We desire your earnest prayers.

Uhundunis Offer Their Sons

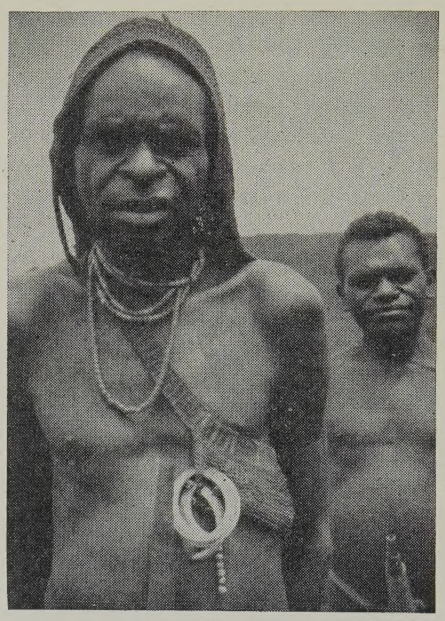
By REV. K. E. TROUTMAN, *New Guinea*

We contacted our first group of Uhundunis in the eastern Dugindoga Valley and spent a delightful day with them. They were eager to hear the Word and they asked for more of it. They also desired to give us some of their sons that we might take them with us and teach them. The Uhunduni people are the only ones that I know of who have gone so far as to offer us their children.

In the Beoga Valley also we found the Uhunduni people open and receptive to the gospel. When we decided to begin work on an airstrip they immediately gave us their wholehearted coöperation, and much was accomplished in the brief time that Mr. Gibbons remained to work with them. They also gave one of their houses and moved it to the airstrip site for our use.

On this trip (April) we were not able to go to the Ilaga Valley because there had been a war raging which involved the tribes living there, as well as those in the north Baliem Valley, the Sinak River Valley and parts of the Beoga Valley. That trouble now seems to be over and we expect to be able to enter the Ilaga Valley by a new approach which we have observed from the air.

When we reached Homejo on the return trip we met a large group of Dani tribesmen from the Ilaga. They were getting a supply of salt at the well near Homejo. They gave us a hearty welcome to the Ilaga and said that the carrying tins which were stolen from Mr. Larson and Mr. Gibbons on the last trip (taken in 1954, reported in THE ALLIANCE WEEKLY March 2, 1955) were being held in the house of our friend, the chief of Elemaga. The tins, they said, await the return of the missionaries. In fact, the group at the salt well wanted us to go back with them at once. We could not do so then, but we trust that before long we will be entering the Ilaga. There is no question about the availability of an airstrip in that area. This has already been determined from previous trips.



H. CATTO

A Kapauku chieftain from Tigi Lake, New Guinea, who regularly attends the services but has not yet made a confession of Christ. Pray for him. The beadlike ornament hanging from his net bag is his calendar. He has seven beads, and when he has slept six nights he knows it is time to go to Tigi village to church.

Moni people of the western Dugindoga Valley are very open and pleaded for us to come and preach the gospel to them. The Dani people of the Hezigo River Valley, which is part of the Dugindoga system, received the missionary well, but we notice that they are businessmen. Their minds are on cowrie shells, axes, beads and the like while they seem to be listening to the gospel. It is natural that they should be keen for business because this area has become a trade center. They do not ask the question that many other people ask, "What are you looking for?" They are merely interested in getting as much of what the strange visitor has as they possibly can.

East of the Ilaga Valley is an area called the Sinak Valley in which we are very much interested because of its relation to our work in the Baliem. Observing it from the air, Mr. Ulrich has concluded that it is about the same size and has about the same density of population as we have found in the North Baliem. He has definitely determined that this area drains into the Nogolo River, as we had supposed after talking with the people. The Ndawa people come from that area and still make up much of the population. However, a great many Danis live there also, and we believe that the language they speak is the real Dani. The language spoken by the Danis of the Baliem is called Pesegim and apparently is not the pure tongue. Dani tribespeople of the Ilaga and the Dugindoga areas are closely related in speech to the Danis of the Sinak. Both linguistically and geographically these people appear to be our responsibility, but at least two more missionary couples must be added to our staff if we are to enter that area. An overland expedition from a base in the Ilaga Valley should be able to reach the Sinak in three or four days.

The opening of these doors in such a remarkable way indicates that the Lord is leading us out to greater penetration into the heart of New Guinea. We trust that all who read this will pray earnestly that missionary personnel necessary for these advances will be made available. Pray too that many sons from among these tribes will be ready to take the training which will prepare them also to become preachers of the gospel of the Lord Jesus Christ.

[NOTE: *The opening of the North Baliem Valley has now begun. Missionaries who trekked through the dangerous areas of the valley made friendly contact with the natives in the Pyramid Mountain section. An airstrip has been built and is now in use.*]

THE ALLIANCE FAMILY

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

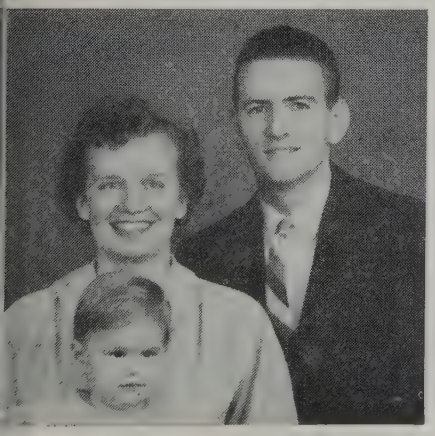
Rev. and Mrs. Robert T. Henry and daughter, Karen, sailed from New York August 25 for Viet Nam. Mr. Henry is a member of Delta Tabernacle, Hamilton, Ont., Canada. Mrs. Henry's home church is the Alliance Tabernacle, Vancouver, B. C. Both are graduates of St. Paul Bible Institute, Mr. Henry receiving the B.S. degree in Missions. They served in the homeland at Guelph, Ont., and Clear Lake, Wisc.

Phyllis Schroer
Chile

Mary Baker
Peru

Rev. and Mrs. Samuel Wilson and daughter, Barbara, and *Misses Mary Baker* and *Phyllis Schroer* left New York by plane August 27 for Costa Rica for language study before going on to their fields in Latin America.

Rev. and Mrs. R. T. Henry and child
Viet Nam



The Wilsons, who are appointed to Peru, are graduates of Nyack Missionary College. Mr. Wilson is a member of the East Side church, Cleveland, Ohio, and Mrs. Wilson has her membership in Baltimore, Md. They served at Claridon, Ohio, from 1953 to 1956.

Miss Baker, who is also going to Peru, has worked in the Foreign Department at Headquarters for the past six years. She is a member of the Corry, Pa., church. She received her Bible training at Nyack Missionary College.

Miss Schroer, under appointment to Chile, is also a graduate of Nyack Missionary College; she comes from Westwood, N. J. Following her graduation she was a member of the staff of Nyack Missionary College.

Mr. and Mrs. John R. Enlow and children, Joan, Kathleen and Carolyn, joined the group en route to Costa Rica in Miami. They will go to Peru following language study. They are graduates of Wheaton College. Mr. Enlow is also a graduate of Nyack Missionary College. The Enlows are members of The Christian and Missionary Alliance Church in Orlando, Fla.

Rev. and Mrs. F. W. Tyler and children, Paul and Janis, sailed from New York August 28 for French West Africa. The Tylers first went to the field in 1945 and are now returning for their third term of service. Mr. Tyler is a member of The Alliance Church in Syracuse, N. Y., while Mrs. Tyler is from Wyandotte, Mich.

On Furlough

Rev. and Mrs. R. M. Chrisman arrived in San Francisco on August 25 from Thailand, where they have just completed their fourth term of service. Mr. Chrisman has served as the field chairman.

Rev. and Mrs. P. E. Carlson and *John Birkey* arrived in New York August 30. The Carlsons have just completed their fifth term of service in Viet Nam. They have been working in the Vietnamese Bible school at Tourane. John Birkey is the son of Rev. and Mrs. Roy Birkey, of Hong Kong, and is returning to the States to complete his schooling.

Mr. and Mrs. John R. Enlow and family
Peru

Rev. and Mrs. Harry M. Taylor and daughters, Janice and Judith, arrived in New York August 27 from Cambodia. They have been in charge of the Bible school and radio work in Ta Khmau. They first went to the field in 1938.

The New Generation

On July 15, to *Mr. and Mrs. Milton Pierce,* Rutland, Vt., a daughter, Cheryl Lynn.

On August 10, to *Rev. and Mrs. Walter Olsen,* on furlough from French West Africa, a son, Mark Stephen.

On August 15, to *Dr. and Mrs. Dean Kroh,* Kinkonzi, Belgian Congo, a son, Dean Keith.

With the Lord

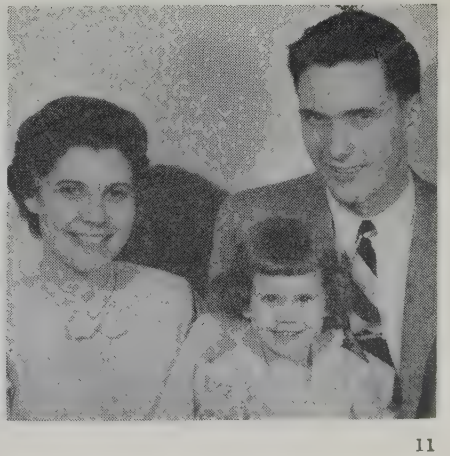
Rev. Joseph Charles Baker, long-time worker in The Christian and Missionary Alliance, went to be with the Lord on July 19, 1956, at the age of seventy-six. Born in Birmingham, England, he came to Ontario, Canada, when five years old. In Toronto he was converted through the ministry of Rev. George Stevens, who operated a mission in that city.

In 1903 Mr. Baker entered The Missionary Training College at Nyack, N. Y., and in 1905 he was appointed superintendent of the Alliance work in Syracuse, N. Y. On September 26, 1906, he married Martha Beeler, who went to be with the Lord on January 3, 1932. On July 31, 1935, he was united in marriage to Frances Lundgren. She and three children, Martha, Evelyn and Joseph, survive.

In addition to Syracuse, N. Y., Mr. Baker was a pastor in Calgary, Alta., Canada; Spokane, Everett, Olympia and Seattle, Wash. He also served the Society faithfully as assistant superintendent of the Pacific Northwest District, in the Simpson Bible Institute and in evangelistic work. His last ministry was in Wenatchee, Wash., from which he retired in 1947 because of ill health.

God gave him a fruitful ministry among youth and he was instrumental in directing many young people into the Lord's work. Another phase of service for which he will long be remem-

Rev. and Mrs. Samuel Wilson and child
Peru



bered was his enthusiastic song leading. The last three years of his life he was confined to bed.

Funeral services were held in the Oak Lake Alliance Church in Seattle, Wash., July 23, 1956. Participating were his brethren in the ministry, his closest friends, Dr. Arthur Petrie, Rev. Fred Hawley, Rev. Ermond Homan and Rev. J. R. Irwin. The service was a joyful one, with a note of victory throughout, climaxed at the graveside with the singing of "In the Glow of Early Morning."

Workers Wanted

The Beefhide Gospel Mission, fully organized and incorporated under The Christian and Missionary Alliance and carrying on an extensive ministry in southeastern Kentucky, is facing a serious shortage of Christian workers. Work in some mountain outposts has been curtailed as some have left to serve as foreign missionaries. The remaining workers are at present bearing all the responsibility possible and are calling for reinforcements.

The mission is particularly in need of single ladies to conduct children's and young people's work, do visitation and so on; there are also some pastorates available. Consecrated young people who are interested in this type of ministry should contact the director, Miss Margaret Wearley, Jenkins, Ky.

New Work in Michigan

A New Alliance work has been begun eight miles east of Lansing, Mich., on Route 78, with Mr. W. W. Lanpher as the pastor. The group began with cottage prayer meetings and is now meeting in a schoolhouse. Plans are being made to erect a church in the near future. The pastor is interested in contacting persons in the Lansing, Perry and Owosso area who are interested in the work of the Society. Please send names and addresses to him at Box 171, Shaftsburg, Mich., and pray for this new project.

Preparing to Move

By REV. L. HENRY YOST

Mr. Yost, of Yakima, Wash., was for many years an Alliance pastor in the Northwestern District. He was saved late in life and took his Bible training at the St. Paul Bible Institute when in his fifties.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1). Praise God!

I have lived in this old tabernacle for more than eighty-six years, and yet it does not belong to me; in fact, it never has, but my Father, God loaned it to me for as long as I live. I used to think it was very nice indeed. I admired it very much, for it was well built; it had a good foundation and in many ways was quite desirable. But now, after these many years of wear, the old frame is weakening. The foundation is crumbling so that the very least wind causes the whole structure to shake. So I am preparing to move.

Our son who lives here stopped in the other day and said, "Well, Dad, we've sold our home." I asked, "Where are you moving to?" He replied, "We've bought a nice lot out in the new Highland Addition; it's a fine location with beautiful scenery." My answer was, "Yes, yes, my boy, that is all very fine; but as you know, I too am planning to move soon. I've been studying charts and maps, and I've found something far superior and more beautiful than your location. It's in the most beautiful valley; the city has a wide street paved with pure gold; nearby there is a river with fruit trees on either side. They bear twelve manner of fruit which ripens each month. Oh, Son, you can't equal that anywhere on earth, and I have a home there!"

Glory to God! Jesus tells us about that fine home in John 14. He says: "In my Father's house are many mansions: . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself."

Rev. and Mrs. F. W. Tyler and family, French West Africa

Letters

A Place for Intellectuals

Kudos in your direction for those fin editorials. I find this the most satisfyin aspect of THE ALLIANCE WEEKLY. Yet am inclined to disagree with your apprais of those confused intellectuals (August 8 Surely there is a legitimate area for t evangelical intellectual (unless perhaps yo may think this a contradiction in terms for these Christian men make their co tribution to the anxious inquirer, as oth Christians—such as Billy Graham—mak their appeal to the simple and open hearted.

Is there a note of petulance on you part? Does your mystical approach de mand an avoidance of this type of inte lectualism? Certainly not every great thin written is easily comprehended, not eve in William James' writings, e.g., his prag matic essays. It is true that this intellectua method can easily deteriorate to a mean of self-recognition. But so can, I suspect every other unique message.—*A faithfu reader,* DONALD R. BURRILL, *Assistan Professor of Philosophy, Bible Institute o Los Angeles.*

The Story of the Harris Movement

Just have been reading "Changes I Sa in Africa," by Brother Roseberry (Augus 1 issue). He refers to the Harris mas movement in the Ivory Coast. It migh interest the readers to know that the lif of William Wade Harris, who led thi movement, can be had in tract form fre from the undersigned. The title of th tract is "God's Ambassador with an Ulti matum from Heaven."—H. B. SCHMIDT *Elbing, Kans.*

Likes the Meditations

We get greatly blessed by Miss Edith M Beyerle's selections of "Meditations in th Word." I wonder how many ever writ and tell her so. Could her address b printed? I believe many would send he a few words of appreciation for her labor on our behalf.

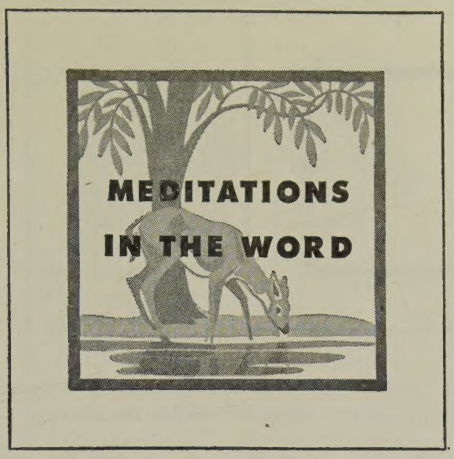
The selection for Wednesday in th July 11 number of THE ALLIANCE WEEKL rejoiced my soul. We are both serious ill, though still on our feet. Only God's ow joy sustains us.—MRS. FREDERICK HAYES *Attleboro, Mass.*

• *Many of our readers express appreci tion for Miss Beyerle's page. Her addres is Box 488, R. D. No. 4, Asheville. N. C.*

Editorial Answers Question

You have accorded me a signal honor i that you devoted an editorial (Aug. 29 to replying to my letter. . . . The clari fication set forth is excellent (as are al your editorials), for it completely answer my question. Please accept this sincer expression of my gratitude.

In addition, I wish to commend "Goo and the Inexpressible", by Timothy Fetler This article afforded me excellent illumina tion on this subject.—RALPH BOHMER *Jamestown, N. Y.*



Compiled by EDITH M. BEYERLE

Sunday

ILY READING—1 Corinthians 15:51-58.
ILY TEXT—"*Be ye stedfast*" (verse
).

The late Dr. Chamberlain, of India, ed to tell about a horse on their ation that always had to be wound before he would go steadily. He d a habit of shying, and after many effectual attempts, the coachman ally resorted to an ingenious strata-m. He took a long stick with a cord ached and wound the twine around e horse's ear, drawing it tight by the ck and then tying it firmly around s head so that the pressure of the rd created a sharp pain which sorbed the whole attention of the imal and drove out of his mind all s nervous sensitiveness about the jects on the road which had dis-rbed him and caused him to shy. hen the winding up reached a certain age, the horse pricked up the re-aining ear and seemed to take notice, d immediately trotted away in per-ct form. . . . Dr. Chamberlain com-ained that the churches of America ver seemed ready to give to missions til they were regularly wound up by e excitement of some missionary ap-al. We who love the Lord ought to ve on principle.—A. B. SIMPSON.

Monday

AILY READING—Ecclesiastes 12.
AILY TEXT—"*Remember now thy Cre-or in the days of thy youth*" (verse 1).

In my university days at Edinburgh ere was a young medical student amed Macfarlane. He was one of our iest athletes, and everybody liked him. ne day he was stricken with typhoid, hich proved fatal. Macfarlane in his ys of boisterous health had neglected s Lord and when one of his friends, siting him in his sickness, led his oughts to the Saviour, he turned and id, "But wouldn't it be a shabby thing turn to Christ now?" "Yes," replied s friend, "it will be a shabby thing, t it will be shabbier not to turn to im at all!" And I believe that poor acfarlane turned his shame-filled soul the Saviour. But it is shabby to offer r Lord the mere dregs in life's cup. ffer Him the best.—J. H. JOWETT.

Tuesday

AILY READING—1 Corinthians 6:9-20.
AILY TEXT—"*Glorify God*" (verse 20).

A man is far from experiencing the ll grace of God who desires martyr-om but is restless under the yoke of vine providence which places martyr-om beyond his reach and requires m to glorify God in the humblest and ost retired avocations of life. The ue desire, the right desire, is that hich comes in the divine order; and e divine order can never be known d appreciated except in connection ith a knowledge of the developments the present moment. At one time the apostle Paul made tents in God's order; at another time he preached eloquently on Mar's Hill, at Athens, in the same divine order; but in both cases he glorified God equally. If we are right in motive and right in place, exercising all the requisite faith in God at the same time, all will be well.—MADAME GUYON.

Wednesday

DAILY READING—Isaiah 30:15-22.
DAILY TEXT—"*He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee*" (verse 19).

The camel, at the close of day
Kneels down upon the sandy plain
To have his burden lifted off,
And rest again.

My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

The camel kneels at break of day
To have his guide replace his load;
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care;
Assured that He no load too great
Will make thee bear.

—SELECTED.

Thursday

DAILY READING—Psalm 46.
DAILY TEXT—"*God is in the midst of her; she shall not be moved*" (verse 5).

Temptations may be resisted in two ways. One way is to resist them in direct contest. The other method is to turn away the mind from the contemplation of the evil in its outward form and to keep it fixed, if possible, still more closely and watchfully upon God. A little child, on perceiving a monster, does not wait to fight with it and will scarcely turn its eyes toward it, but quickly shrinks into the bosom of its mother in entire confidence of safety; so likewise should the soul turn from its dangers of temptation to her God. . . . If in our weakness we attempt to attack our enemies, we shall frequently be wounded, if not totally defeated; but by casting ourselves into the simple presence of God, in the exercise of faith, we shall find instant supplies of strength for our support.—THOMAS UPHAM.

Friday

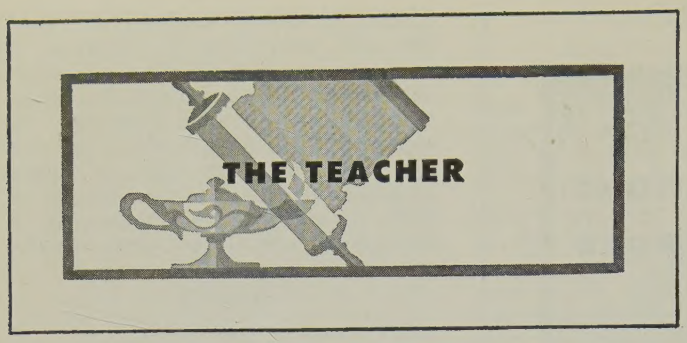
DAILY READING—Job 19:14-29.
DAILY TEXT—"*I know that my redeemer liveth, and that . . . in my flesh shall I see God*" (verses 25, 26).

The experiences which gave birth to this wonderful God-inspired declaration of faith in a living God and a future resurrection came at a most opportune time in the life of God's child. He had just been recounting God's dealings with him and enumerating all the people who had forsaken him in his distress, ending with the desperate heart cry, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me" (verse 21). At this point of utter despair God comes on the scene and to his rescue, opening his spiritual eyes and putting in his heart and mouth the wonderful words of our text. It was such a marvelous experience of restored hope and vision that Job prefaces it by wishing that his words about to be uttered were written, yes, even recorded in a book (verse 23). And how many times that desire has been granted since that day, and how many times they have become sermon material for the preacher, and words of comfort to the dying!—PAMEII.

Saturday

DAILY READING—Titus 2:1-15.
DAILY TEXT—"*Looking for that blessed hope*" (verse 13).

We find this blessed hope introduced in connection with the most commonplace relations and duties of domestic life; such, for example, as servants "not answering again; not purloining." This teaches us that the coming of the Lord is not a matter of mere speculation for the learned, but that it is a "blessed hope," to animate the heart of a poor servant amid the wear and tear, the weariness and drudgery, of daily life. Such a one can, in his measure, "adorn the doctrine of God our Saviour" just as much as an apostle. And at the same time he can cherish "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." An apostle traveling in the energy of the Spirit from nation to nation in apostolic zeal and power and a servant at his daily toil can each "adorn the doctrine of God our Saviour" and can each cherish the "blessed hope" as that which precisely meets the need and longing desire of his soul.—THINGS NEW AND OLD.



By DON J. KENYON

SUNDAY SCHOOL LESSON—SEPTEMBER 23, 195

The Kingdom Triumphant

Revelation 7:9-17

GOLDEN TEXT

"The kingdoms of this world are become the kingdoms of ou Lord, and of his Christ; and he shall reign for ever and eve —REVELATION 11:15.

BACKGROUND AND LESSON ORIENTATION

Great harm has been done to The Revelation by the sensational and the visionary. Apocalyptic language tempts speculation. It is apparent from past trends in "prophecy" that the following is true: (1) a lack of agreement as to apocalyptic symbolism, (2) the strong influence of current events on vogues in interpretation, (3) dogmatism based on the "authority of the Bible." What may be learned from mistakes of the past? (1) Prophetic trends are world trends, not local ones. (2) More preaching is needed on the absolutes of the coming of Christ and less on the speculative aspects. Because of the current disrepute of prophecy we have become strangely silent on the Blessed Hope. (3) We need to avoid cut and dried charts drawn up by men who feel that they have traced God's eternal decrees right to the end.

CONTEXTUAL CONSIDERATIONS

The Revelation is concerned with ultimate triumph. It silent on the time when these things shall be. Howeve the logical and chronological order follows a pattern whic was set forth by the Lord in 1:19. John herein is admonishe (1) to record the vision he has just witnessed of the Lord that "which thou hast seen," (2) to analyze the current con dition of the church—"the things which are," (3) to recon the unveiling of the future destiny of the church—"the thing which shall be hereafter." This grants to us a simple ou line of the content of the book as follows: The Vision (1 16-20); The Church Analysis (chs. 2, 3); The Destiny o the Church (chs. 4-22). The theme of the book is obvious the ultimate triumph of the Lord over all of His enemies. Th week's lesson is a declaration of the victory of the Church

SIMPLIFIED OUTLINE

1. *The redeemed and their song* —Revelation 7:9-12.
2. *The overcomer and his reward* —Revelation 7:13-17.

KEY WORD ANALYSIS

"Angels . . . elders . . . beasts" (7:11)—*angeloi, presbuteron, zoon.* These three words are used by John to describe the inhabiters of heaven who have access to the Most High God. Angels seem to be the messengers and servants of God. "Elders" may refer t some designated authority in God heavenly economy. The beasts are "liv ing ones." These possibly compare wit the four cherubim or other creature who do the bidding of God and ar active in the worship of Him.

COMMENTARY ON THE PRINTED TEXT

1. *The redeemed and their song* (Rev. 7:9-12).

If we are not too greatly biased by charts, patterns and schools of thought we can more fully enjoy the significance of this passage. The people described in verse 9 are the harvest of world redemption, not of twentieth century missions but nearly twenty centuries of the missionary activity of the Church. All nations, all racial and language groups, are arrayed before the throne of Christ, their Saviour. The palms are significant of victory. Their song is definite and meaningful. The strongest lingering impression in their minds is deliverance.

The word "salvation" has the definite article. They are lauding the salvation that has delivered them. The wonder of eternity will be (lit.) "the salvation from our God who sitteth upon the throne." The sovereignty of God as well as His activity in redemption comprises the theme song of heaven. The Lamb, the agent of salvation, is also glorified. This is followed by an act of worship and a recitation of benediction directed to the supreme Deity, the God of our salvation.

2. *The overcomer and his reward* (Rev. 7:13-17).

John is taught by an elder the power of deliverance from tribulation. If we confine this to the three-and-a-half year period at the end time, we conveniently displace and overlook the martyrs of the Early Church, the bloodbaths of Romish tyranny, and the current martyrs of godless Communism. This creates the necessity of making this group a specific one called "tribulation martyrs" and makes their identity fall within a specific period. Let us give this glorious band back to the ages to which they belong!

These are characterized as those who have accepted the blessing of Calvary. They are pictured as servants of God, enjoying intimate fellowship with God, satisfied, protected, rewarded. It may be granted that some of them are of our age. It has been observed that certain sects have claimed this body as their own exclusive group. It always has seemed strange that they have missed the great historic sweep of this passage. Redemptive prophecy is to majestic to be contained in any age o by any specific group, any specific loca setting or temporal structure. It i the pride of man that wants to se himself and his narrow following i such passages. Revelation is bigge than today. It includes the yesterday and the tomorrows until Jesus comes

The tendency to Americanize proph ecy or localize the sweeping predic tions of the Word has been exposed b the history of eschatology. A reviev of prophetic trends is sufficient to not that all ages have had their antichrist as well as their prophetic sensation alists. If we took the cue from Pete at Pentecost we would find more safet in saying "this is that." The trail o literature on "prophecy" has left man a red-faced prognosticator who wishe many times that he had not permitte things to get in print under his name

Jesus Christ is coming again. Al signs point to the fact that it will b *very* soon. Let us fearlessly proclaim the fact of His coming but be wisel silent about those facts about His com ing upon which the Word is silent.

HELPFUL HINTS FOR LESSON PREPARATION

(1) The greatest danger in preparing a lesson on a prophetic theme is to bind oneself to the authority of a favorite author on the subject. The only authoritative book on the subject is the Bible. The "who" of prophecy is Jesus Christ. The "what" of prophecy is "thus saith the Lord." The "when" o prophecy is in the heart of God. (2) Center your lesson in the victory of Christ, the blessedness of the redeemed.

Local Conventions

★ ★ ★ ★ ★

September 16-23

Missionary conventions provide the answer to earnest Christians who want to fulfill the last command of the Lord Jesus by going into all the world to preach the gospel. Obviously not everyone can go personally, but everyone can keep in close touch with those who do. Addresses of churches near you and the dates of their local conventions will be furnished by the Home Department, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, N. Y.

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Auburn, Me. .....September 16-19
Otisfield, Me. .....September 20-23
Conway, N. H. .....September 19-23

South Atlantic District

Charlotte, N. C. .....September 19-23
Statesville, N. C. .....September 19-23
Salisbury, N. C. .....September 19-23

Northwestern District

Cass Lake, Minn. .....September 16-19
Bemidji, Minn. .....September 20
Grand Rapids, Minn. ...September 21
Billings, Mont. .....September 16-19
Richey, Mont. .....September 20-23
Hays—Lodgepole, Mont. .September 17, 18
Harlem, Mont. .....September 19, 20
Glasgow, Mont. .....September 21-23
St. Paul, Minn.
(Grand Avenue) ....September 16-23
(North Side) .....September 16-23
Minneapolis, Minn.
(Robbinsdale) .....September 16-23
St. Croix Falls, Wisc. ..September 16-18
Reeve, Wisc. .....September 19-23

South Pacific District

Chico, Calif. .....September 18-23
Paradise, Calif. .....September 18-23

Northeastern District

Olean, N. Y. .....September 16-23
Riceville, N. Y. .....September 16-19
Springville, N. Y. .....September 16-19
Arcade, N. Y. .....September 16-19
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Colonie, N. Y. .....September 20-23
Schenectady, N. Y. .....September 20-23
Jersey City, N. J. .....September 16-23
Clark, N. J. .....September 16-19
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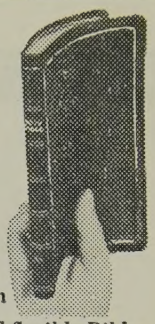

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One of the immediate tasks upon entering a pioneer area is to learn an unwritten language. Here is Rev. Gordon Larson with native informant in New Guinea.

Good News for New Guinea

INTENSIVE explorations by land and surveys from the air are now being made in preparation for missionary occupation of the Ilaga Valley among the Uhunduni tribespeople (see page 10).

In April an expedition led by Messrs. Troutman, Larson and Gibbons set out from Enarotali on the Wissel Lakes to explore further the country due east toward the Baliem Valley. This region is north of the snow-capped Carstensz Mountains and is in the Rouffaer River basin.

Every advance into the heart of New Guinea has been costly and this is no exception. A minimum of fifteen days' travel on foot and exposure to a great variety of diseases are but part of the hardships involved. Hundreds of the people die in agony from scrub typhus. One of the missionaries contracted this dread disease while on the trail. The other two were also weakened by illnesses.

As soon as their data could be checked from the air, Mr. Gibbons set out again in July. The Dutch government requires such expeditions to keep in touch by radio with their base. Failure of his portable set forced an abandonment of this trip.

In August another trip was made by Messrs. Gibbons and Larson to increase their familiarity with the trails and to establish a base for missionary residence. Their path reached altitudes as high as 8,500 feet. Sudden downpours of rain turn ravines into roaring torrents, sometimes strong enough to cause carriers to lose their footing. Clothing, bedding and food become soaked and the nights are cold.

Constrained by the love of Christ, our missionaries are making every effort to answer the cries of need they hear from the people: "I'm sick, help me. . . . I'm afraid to die." By elaborate ceremonies and sacrifices the people attempt to appease the evil spirits but they still are ravaged by sin. Their release depends upon prayer that prevails for the messengers of the gospel.

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